the Alliance Witness

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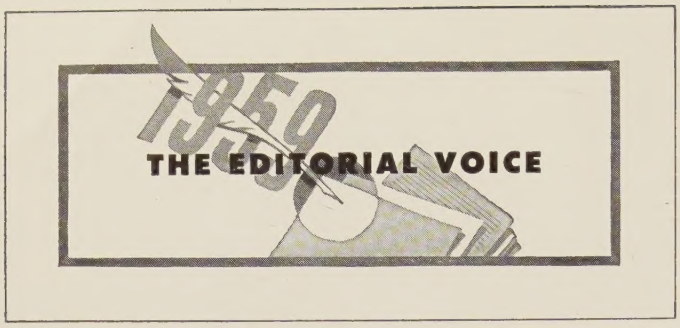

THE WAY OF THE CROSS

"Things have come to a pretty pass," said a famous Englishman testily, "when religion is permitted to interfere with our private lives."

To which we may reply that things have come to a worse pass when an intelligent man living in a Protestant country could make such a remark. Had this man never read the New Testament? Had he never heard of Stephen? or Paul? or Peter? Had he never thought about the millions who followed Christ cheerfully to violent death, sudden or lingering, because they *did* allow their religion to interfere with their private lives?

But we must leave this man to his conscience and his Judge and look into our own hearts. Maybe he but expressed openly what some of us feel secretly. Just how radically has our religion interfered with the neat pattern of our own lives? Perhaps we had better answer that question first.

I have long believed that a man who spurns the Christian faith outright is more respected before God and the heavenly powers than the man who pretends to religion but refuses to come under its total domination. The first is an overt enemy, the second a false friend. It is the latter who will be spued out of the mouth of Christ; and the reason is not hard to understand.

One picture of a Christian is a man carrying a cross. "If any man will come after me, let him deny himself, and take up his cross, and follow me." The man with a cross no longer controls his destiny; he lost control when he picked up his cross. That cross immediately became to him an all-absorbing interest, an overwhelming interference. No matter what he may desire to do, there is but one thing he *can* do; that is, move on toward the place of crucifixion.

The man who will not brook interference is under no compulsion to follow Christ. "If any man will," said our Lord, and thus freed every man and placed the Christian life in the realm of voluntary choice.

Yet no man can escape interference. Law, duty, hunger, accident, natural disasters, illness, death, all intrude into his plans, and in the long run there is nothing he can do about it. Long experience with the rude necessities of life has taught men that these interferences will be thrust upon them sooner or later, so they learn to make what terms they can with the inevitable. They learn how to stay within the narrow circular rabbit path where the least interference is to be found. The bolder ones may challenge the world, enlarge the circle somewhat and so increase the number of their problems, but no one invites trouble deliberately. Human nature is not built that way.

Truth is a glorious but hard mistress. She never consults, bargains or compromises. She cries from the top of the high places, "Receive my instruction, and not silver; and knowledge rather than choice gold." After that, every man is on his own. He may accept or refuse, receive or set at naught as he pleases; and there will be no attempt at coercion, though the man's whole destiny is at stake.

Let a man become enamored of Eternal Wisdom and set his heart to win her, and he takes on himself a full-time, all-engaging pursuit. Thereafter he will have room for little else. Thereafter his whole life will be filled with seekings and findings, self-repudiations, tough disciplines and daily dyings as he is being crucified unto the world and the world unto him.

Were this an unfallen world the path of truth would be a smooth and easy one. Had the nature of man not suffered a huge moral dislocation there would be no discord between the way of God and the way of man. I assume that in heaven the angels live through a thousand serene millenniums without feeling the slightest discord between their desires and the will of God. But not so among men on earth. Here the natural man receives not the things of the Spirit of God; the flesh lusts against the Spirit, and the Spirit against the flesh, and these are contrary one to the other. In that contest there can be only one outcome. We must surrender and God must have His way. His glory and our eternal welfare require that it be so.

Another reason that our religion must interfere with our private lives is that we live in the world, the Bible name for human society. The regenerated man has been inwardly separated from society as Israel was separated from Egypt at the crossing of the Red Sea. The Christian is a man of heaven temporarily living on earth. Though in spirit divided from the race of fallen men he must yet in the flesh live among them. In many things he is like them, but in others he differs so radically from them that they cannot but see and resent it. From the days of Cain and Abel the man of earth has punished the man of heaven for being different. The long history of persecution and martyrdom confirms this.

But we must not get the impression that the Christian life is one continuous conflict, one unbroken irritating struggle against the world, the flesh and the devil. A thousand times no. The heart that learns to die with Christ soon knows the blessed experience of rising with Him, and all the world's persecutions cannot still the high note of holy joy that springs up in the soul that has become the dwelling place of the Holy Spirit.

"Ye shall know the truth, and the truth shall make you free."—JOHN 8:32.

Towards a Philosophy of Christian Truth

By JOHN F. GATES, S.T.D.

"WHAT is truth?" This question, so easy to ask, is difficult of reply. The answers of moralist, sage and philosopher have all in their turn been found wanting. In our generation the question is increasingly important and demands an increasingly significant reply.

Throughout the history of human speculation there have been various attempts to formulate an answer. The first and most noteworthy attempt was made by Plato. This famous Athenian philosopher, despairing of finding truth or reality in the world of sense perception around him, assumed the existence of truth to be in the realm of the ideal world. Heraclitus before him taught that "everything is in a state of flux." He employed the illustration of a rapidly flowing stream, saying, "You cannot step into the same river twice."

Against this backdrop of skepticism, Plato enjoined men to seek for truth in the realm of the unseen, unvariable, immutable, constant, eternal world of ideas. Aristotle, his successor, declared that truth is found in a combination of matter and form, and form and matter. That is to say, the material alone is not reality, nor yet the idea alone, but a fusion. Almost, one may say, a wedding of the twain brings about the desired truth. Centuries later Kierkegaard, the Danish philosopher, equated truth with "subjectivity, a principle of inwardness," involving confrontation and response.

But still, just what is truth? If we do not know the precise nature of that for which we seek how shall we even recognize it, if by some good fortune we should stumble thereupon? As he who seeks for diamonds must know the nature of the diamond, so he that seeks for truth must be aware of the nature of that for which he seeks. As Job said of wisdom, "The price . . . is above rubies."

I. The Line of Differentiation

Bertocci suggests that there are three levels of truth: syllogistic; empirical; psychological. The first is that which is capable of being expressed in the form of the syllogism:

All men are mortal.
Socrates is a man.
Therefore: Socrates is mortal.

The second is the level of sensory perception. The scientist works at this level, seeking to learn nature's secrets on the basis of observation.

The third is equated with certitude: that which may defy technical, definitive statement, but a proposition that once enunciated, the heart, as well as the intellect, bears testimony to as "true."

Basically, there are but two areas or classifications for truth, "God-truth" and "God-truths." The first is the category of such truth as may not be known except on the grounds of revelation, as the virgin birth, the atonement, the resurrection of the body and the Trinity. The second category embraces truths of creation, as mathematical truth, linguistic truth, historical truth, scientific truth (fact as opposed to mere theory) and many other truths of the phenomenalistic universe around us.

Our major premise is, then, since this is a God-created universe it must follow by the very nature of the case that it is also a God-related and a God-interpreted universe. There are no things which "just happen" to be true. If a thing is true at all, it is so either by the directive or permissive will of the Deity. Even the fact of death, which none but metaphysical fools deny, is true by virtue of the divine permissive will as a penalty for sin.

There must then be a correlation between truths of revelation and truths of the reason. All truth is sacred, in that all truth stems from God.

II. The Level of Illumination

Since God is the originator of truth, it must follow that the comprehensibility of truth depends upon

The affectionate regard students who sit in his classes have for Dr. Gates is inspired not alone by the stimulation he gives them to think. He is himself a living antidote to temptations which despair and self-pity commonly use to deter young people from scholastic achievements. Having but slight control over his body due to a spastic condition, and dependent upon others for aid even in walking, dressing and eating, he is a monumental rebuke to any normally equipped person who would offer personal handicaps or circumstances as an excuse for not excelling. All thought of pity for John Gates vanishes from the mind of his auditors in the first few minutes of his discourse. Exposure to his intellectual exuberance and delightful humor, of which he often makes himself the object, is an experience that leaves an indelible impress. The towering triumph of a mind and spirit that refuses to acknowledge the odds against him as too great as long as He has Christ is a miracle of divine grace no less marvelous than would be his physical deliverance.

illumination from Him. We grasp eternal verities either by the intuition, as the mind finds them directly at hand, or as they are impressed constantly by God. The mind is wise, as Augustine says, not by its own light, but when it partakes of that supreme Light, the Light "which lighteth every man that cometh into the world."

We may well ask, Why then are men in such darkness? Why do not all men have the knowledge of God? Can the entire first portion of the Epistle to the Romans be interpreted on this basis? The answer is not far to seek, but lies in the consequences of the Fall. "Even as they refused to have God in their knowledge, God gave them up . . ." (Rom. 1:28 ASV). Once the witness of nature gave forth but one voice, but since the Fall it gives forth many voices; it is capable of being "read" in many different ways. Thus, special revelation such as we have in Scripture and in Jesus Christ becomes a necessity.

III. The Lesson of Education

Education has been defined as the "transmission of facts from one generation to another." But assuredly education is more than this: In a Christian college, in particular, education dare not be content to rest at this level. Along with the transmission there must also be an interpretation of those same facts. For example, without a distinctively Christian philosophy a branch of the sciences becomes—yes, degenerates into—a destructive monster.

A Christian education is much more than a born-again man or woman teaching a given subject. It is even more than conducting a brief devotional period prior to the lecture. Not that these are nonimportant, not basic, or not good in themselves. They are.

However, a truly Christian education is one that seeks to relate the whole domain of knowledge to the whole domain of revelation, even though it must be content to do so in piecemeal style. This does not mean that the teacher's lecturn is to become the preacher's pulpit, nor that we drag the fourfold gospel into a course on calculus. What it does mean, however, is that we cease in uncritical speech and thinking to divide truth into sacred and secular dimensions. What it means is that we henceforth recognize that truth, if it be truth, proceeds from the one true God. We must come to see that all ontology (science of being), that all epistemology (theory of knowing), that all metaphysics (ultimate views) must repose upon the "pillar and ground of the truth, the incarnate *Logos*, the Lord Jesus Christ Himself."

In conclusion, may it be stated in the words of Scripture that Christ is the "Light, which lighteth every man that cometh into the world." This verse of Scripture, familiar as it is, is nonetheless fraught with tremendous implications. Christ is not merely the source of knowledge, the interpretive key of knowledge, the goal towards which all that is true knowledge strives. Christ is Truth incarnate: "I am the way, the *truth*, and the life" (John 14:6). Let the reader pause to consider that he who does not possess Christ possesses no real truth. This does not merely apply to the realm of so-called "spiritual truth," but to the whole domain of truth. There can be no real division between the secular and the sacred as far as these matters are concerned.

One truth may be indeed more revelational, more relevant, more significant than another. Certainly, beyond all dispute, the truth that Christ died for our sins and was raised for our justification is ladened with far greater import than any other fact of history; but that does not militate against or vitiate the thesis that the ground of all truth is God and the goal of all truth is Christ.

If the "dull laws of grammar" could be given a tongue they would praise Christ; if the discrete events of history could be combined in one syncretistic formula, they would point to Christ. If the equations of mathematics could be reduced to one formula, they would "prove" Christ. If the frontiersman in the strange land of philosophy would but look beyond the mists and myths of human speculation he would see there upon the everlasting hills the cross of Christ, God's boundary line between the infinite and the finite, between the temporal and the eternal.

The currents of philosophy run deep, but they bear us with inexorable swiftness to the judgment seat of Christ. ◆ ◆ ◆

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The One Reality

Fog-wreaths of doubt in blinding eddies drifted,
Whirlwinds of fancy, countergusts of thought,
Shadowless shadows where warm lives were sought,
Numb feet, that feel not their own tread, uplifted
On clouds of formless wonder, lightning-rifted!
What marvel that the whole world's life should seem,
To helpless intellect, a Brahma-dream,
From which the real and restful is outsifted?
Through the dim storm a white peace-bearing Dove
Gleams, and the mist rolls back, the shadows flee,
The dream is past. A clear calm sky above,
Firm rock beneath; a royal-scrollèd tree,
And One, thorn-diademed, the King of Love,
The Son of God who gave Himself for me.

—Frances Ridley Havergal.

Christians Help Little Children

A ministry that saves many children, and at the same time brings joy to the hearts of many couples . . . Marcia Lynn (left) now has missionary parents whose effectiveness is increased because of her

By GENERAL WILLIAM K. HARRISON
Director, Evangelical Welfare Agency

JESUS said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them" (Matt. 19:14, 15). In this teaching of the Lord Jesus Christ lies the reason for the existence of the Evangelical Welfare Agency.

In 1950 the agency was established in Chicago because of two incidents which made a deep impression on the members of the Midwest Area of the National Association of Evangelicals and on some Christian laymen in Chicago. One, a newborn infant was left in the vestibule of the women's dormitory of the Moody Bible Institute. Subsequently this infant was placed by the public authorities in a Roman Catholic institution in spite of the mother's obvious intent that it should be brought up a Protestant. On another occasion a small boy living with Christian foster parents was taken from them because they were considered by a non-Christian social worker to be religious fanatics and not socially well adjusted.

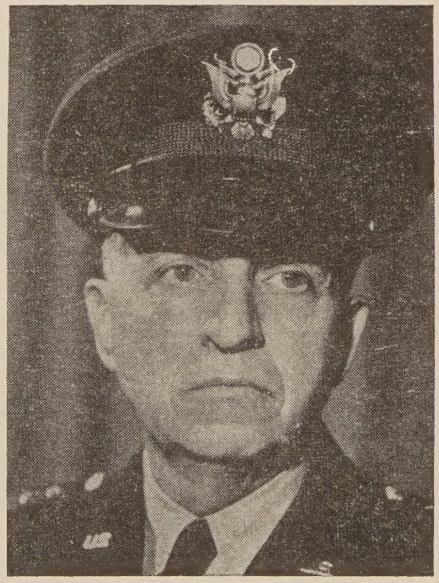
There was no licensed evangelical Protestant agency that could handle such cases. Accordingly the Evangelical Welfare Agency was established and received its first children in June, 1950. Currently it averages about 150 children under its care and also at all times has from two to eight unwed pregnant girls. It is licensed by the State of Illinois.

There are numerous agencies which can provide reasonable physical care, education and a certain degree of human affection for needy children, but the sponsors of EWA are convinced that this agency has a special mission in the name of the Lord Jesus Christ. The children given into its charge are accepted as God's gift, to be cared for in true Christian love and led to know Christ as their personal Lord and Saviour. These children are placed only in homes in which the man and his wife are clearly believers in the Lord Jesus Christ. They must also attend a Bible-believing church, promise to give the Lord pre-eminence in their own lives and to teach the children to receive Him as Lord and Saviour.

The agency handles three categories of cases. First are the foster children. With few exceptions these are referred to the agency by the Family Court of Cook County, and generally have been taken from their natural parents because these did not provide proper homes for the children. Usually there is crime, immorality, alcoholism, desertion or a broken home involved. The agency cares for these children as agents of the court. The ages of such children vary from infancy to seventeen years of age, at which time they are released from guardianship.

The proper care of foster children requires Christian faith and character of very high degree, particularly when the children have lived long enough to suffer emotionally and physically from their previous unfortunate home environment. Such children are often dishonest, deceitful, starved for love and affection, have a sense of insecurity, and are behind normally reared children of like age in their educational development. They often impose a great problem on the foster parents. It is not hard to see how difficult it is for the foster parents to win their confidence and give them a sense of belonging to the family, and to train

General Harrison



them in the way they should go.

Some Christian people do not possess or seem unable to exercise the love and the patient and understanding firmness which are essential to overcome the child's problems. On the other hand, there are couples whom God has used wonderfully to lead their foster child into the kingdom of God. The agency has experienced some great blessings from God in this respect.

Numerous unmarried pregnant girls seek the aid of the agency during their pregnancy and the delivery of their baby. Here too God has given some wonderful blessings. To see a young girl who has lived in sin become a new creature in Christ is worth far more than the money, time and effort spent on her behalf. Generally these girls are cared for in private Christian homes initially, where they are treated in a Christian manner and are able to earn a small amount of money. Usually the girl surrenders her baby to the agency which shortly thereafter places it with a Christian couple who will become its legal adoptive parents following a period of supervised care of the child and the necessary court decree.

Experience has shown that these children and their mothers are much better off if the children are adopted. In his new family the child is loved and trained to know the Lord. He belongs to a real family. The unfortunate and very sad increase in the number of illegitimate births in the United States is to be deplored, but the babies *are* born and God graciously provides childless Christian couples who can accept them as God's gift and dedicate them to Him.

It is a joyful experience to learn how God has supported the work of the agency since its establishment. This support is not only financial and in the provision of homes for foster children and pregnant girls, but above all in prayer. The agency is very thankful both to God and to His people who share our responsibility with us. There is never any lack of good homes for adoptive children. We trust that in the Lord's grace our support will not only continue but will enable the agency to care for many more needy children. At the present moment our great need is for two competent trained caseworkers. We ask the prayers of our readers for these. ◆ ◆ ◆

Victory in Personal Disappointment

By A. B. SIMPSON

Some years ago the writer went to the East to arrange many matters of importance in connection with the work of evangelization. After a few weeks in India, in which God signally blessed and helped him in all his plans, something happened which called for a very different kind of testimony.

Through the carelessness of some friends who had failed to send on his baggage while he went before by a circuitous route, he found that he was booked on a certain day that would admit of no postponement because of later connections and plans farther east, and that his baggage could not possibly reach there for ten or twelve days. He would be away from his next point before it could overtake him. Many valuable papers and most of his personal effects were included. He had with him only just enough to last until he could get his trunks.

Far from home, among strangers and with but a few hours left before leaving the country, it was natural that for a moment he would feel utterly depressed and the temptation should come to be greatly tried with the careless friends who were responsible.

Then the Lord spoke. Never will he forget how the Spirit met him with the question, "Are you going to fail in that which is more important than all your work, your own personal victory; or are you going to trust Me and triumph through My grace and take all this from My hand?"

It was a keen but decisive struggle, and in a few minutes the Holy Spirit gave him strength to commit it all to God and to go on his way in peace. Hastily purchasing a few necessary articles, he sailed away and left his trunks with God. A strange peace filled his heart.

It might seem a little thing to others, but this meant more to him than even his missionary campaign. His friends told him all along the way that he never would see his goods again, for the ants of Eastern countries give no quarter when they get at a traveler's effects, and he would be fortunate if he ever saw the outside of his trunks.

During a meeting with thirty or forty missionaries he was led to tell them, among other things, of the peculiar test that had come to him, and how much it meant to him to hold his victory through Christ. At the close of that meeting missionaries came to him privately and told him how much harder they had found it to keep sweet before the natives under trial than even to learn a foreign language and preach the gospel to the heathen. With tears they asked for prayer and took the Lord Jesus for victory.

As he sailed away from Rangoon a great ship came in with his trunks aboard, but too late for him to get them. The same happened in Singapore a little later, and still later in Canton; and it was not until after he had been in Shanghai nearly two weeks that another ship brought the belated trunks at last to his hands.

His friends said, "You will be fortunate if you find anything but the leather." But of course you believe it, the Lord had traveled with those trunks every mile of the way and been Captain and Baggagemaster, and everything was beautifully right. There was not an ant to be seen inside, and every old familiar article seemed to look into his face and say, "Praise the Lord!"

It may seem a trifle to you, dear friends, but that incident, like many others since, meant to the writer quite as much real service as the writing of tracts on the life of victory and the preaching of sermons about entire consecration. ◆ ◆ ◆

A Sermon

By JOHANNES TAULER

Johannes Tauler was a German preacher who lived in a period when little evangelical truth was known—two hundred years before Luther. It was not until his fiftieth year that he broke through into the Spirit-filled life, but from that time onward to his death he was powerfully used to turn the minds of his hearers to the Person and work of Christ. There is about his sermons a spiritual refulgence . . .

On Christ's Ascension

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."—MARK 16:19.

AFTER the Son of God, Jesus Christ, had eaten with His disciples upon the Mount of Olives and reproved them that they had been so long time with Him and yet were so slow of heart to believe, He was taken up into heaven before their face.

Ah, children! how do you think it stood then with the hearts of the disciples, who regarded Him with such a strange love? For it was not unreasonable that they should be filled with a restless, sorrowful yearning to follow after Him; for where your treasure is there will your heart be also.

By His glorious ascension willeth Jesus Christ to draw after Him the hearts and minds of all His elect friends, and all their powers, inward and outward, that we may not henceforward have our dwelling with contentment and satisfaction among the things of time, but that all our walk and conversation, pleasure and satisfaction, may be in heaven and nowhere else.

It cannot be otherwise but that the members should follow their Head who as on this day has ascended into heaven and has gone before us in all humility to prepare a place for those who shall come after Him. Therefore should we say with the bride in the Song of Songs: "Draw me, we will run after thee, blessed Lord." And who can hinder us from following evermore after our Head, Jesus Christ? For He Himself has said: "I ascend unto my Father, and your Father." His origin, His end, His blessedness and our blessedness, is truly a blessedness in Him. For we, with all that we are, have proceeded forth from the same source, and therefore we are partakers of the same end and destined to fall into the same ocean (if we for our part will only dispose ourselves accordingly).

Now let us meditate how Christ has gone before us into the glory of His heavenly Father. Therefore, if we desire to follow Him we must mark the way which He has shown us and trodden for three and thirty years, in misery, in poverty, in shame and in bitterness, even unto death. So likewise to this day must we follow in the same path if we would fain enter with Him into the kingdom of heaven. For though all our masters were dead and all our books burned, yet we should ever find instruction enough in His holy life. For He Himself is the way, the truth and the life. By no other way can we truly and undeviatingly advance towards the same consummation than in that in which He hath walked as our exemplar while He was yet upon earth.

Now, as the loadstone draws the iron after itself so doth Christ draw all hearts after Himself which have once been touched by Him. And as when the iron is impregnated with the energy of the loadstone that has touched it, it follows the stone uphill, although that is contrary to its nature, and cannot rest in its own proper place but strives to rise above itself on high; so all the souls which have been touched by this loadstone, Christ, can neither be chained down by joy nor grief, but are ever rising up to God out of themselves. They forget their own nature and follow after the touch of God, and follow it the more easily and directly the more noble is their nature than that of other men and the more they are touched by God's finger.

Now let each one mark for himself whether his soul has been touched by God or not. Those who have not been touched by God often begin many excellent undertakings from which we might expect that great things would come to pass. But if we watch them for a time, behold it all comes to nothing, for they soon fall back again, and they plunge once more into all their old customs and give themselves up to their natural inclinations.

Children, if our souls have not been touched by God's finger we have no right to lay the cause of it to the charge of the Eternal God, as men often do when they say "God does not touch me, nor move me, as He does such and such an one." This assertion is false. God touches, impels and admonishes all men alike, and (so far as it rests with Him)

will have all men to be saved. But His touch, His admonitions and His gifts find a different reception and response in different men.

With many, when God comes to them with His touch and His gracious gifts, He finds the chambers of their soul occupied and defiled by other guests. So then He must needs go His way and cannot come in to us, for we are loving and serving someone else. Therefore, His gifts, which He offers without ceasing to every man, remain unaccepted. This is the cause of our eternal loss: the guilt is ours and not God's. How much useless trouble do we create for ourselves; insomuch that we neither perceive our own condition nor God's presence and thereby do ourselves an unspeakable and eternal mischief.

Against this there is no better or surer remedy than an instant, resolute turning away of the thought and hearty, fervent, continual prayer. Hereby we may obtain this steadfastness, together with a firm and entire and loving trust in the unfathomable mercy of God in which lies all our salvation, and likewise a diligent and faithful watchfulness to keep our goings ever in accordance with the will of God, that all we do or abstain from and all our affections, spiritual and natural, may remain at all times agreeable to the will of God.

Children, the place from which Christ ascended up to heaven was the Mount of Olives. This mountain had three sorts of light. The first was from the sunrise, for the hill is high and slopes towards the east. When the sun no longer shone on the mountain its rays were reflected from the golden roof of the temple. Thirdly, on that hill grew the essential material of light, the olive tree. So likewise the soul in which God shall arise sweetly as without a cloud must be a lofty hill, raised above these perishable earthly things, and be illuminated by three kinds of light. That is to say, there must be a place whereon the rays of the high and holy Trinity can shine and bring forth God's high and noble work in the soul, according to all His will, and so that the brightness of the Eternal God may flow into that soul.

This mountain lay between Jerusalem and Bethany. Now, know of a truth that whosoever will truly follow after Christ must mount or climb this hill, toilsome or weary as the task may be. For there is no mountain on the face of the earth, however beautiful and delightful, but is difficult and toilsome to ascend. Thus, whosoever will follow Christ must surely cast off nature and her lusts.

Now we find many who would gladly follow Him without pain or toil and as long as the path was easy, and would fain be upon this mountain on the side looking towards Jerusalem, which signifieth peace, that it should minister to their peace and they should be without contradiction. Such persons experience in themselves comfort, peace and joy; yet they come to nought. They will not set foot on the other side that looks towards Bethany, which name signifies the pain of obedience or of suffering. Of which place the prophet says in the psalms: "Who passing through the valley of Baca make it a well" (84:6).

Know, dear children, he who will not pitch his tent in this valley remaineth unfruitful, and nothing will ever come of him. However great his peace and however fair his seeming, it must have an end. Therefore, a devout heart shall ever have a sorrowful yearning after her Beloved, who has ascended to such distant and lofty heights whither her eye cannot follow or trace Him. Hence the more truly and deeply the ground of a man's soul has been touched by God, the more truly does he find this valley of tears within him.

Had he no other cause for tears, there were need enough of them by reason of sin and the defilement that lies hidden in our frail nature, by which man is so often and so greatly hindered from a lofty converse with God and from the sweet aspirations by which a man should continually carry up all things to God, but that gross nature hinders him and turns his thoughts aside, and also often rules in secret where God alone ought to have His constant abode.

But he who should experience in himself all that I have said would then have his face turned towards Jerusalem, the city of peace. Thus would he become wise as to all that he should do or leave undone and able to distinguish between the promptings of God and of nature. Further, this would strengthen him that he might be the better able to bear pain and sorrow, and not grow too weak by reason of his sufferings and misery when he is forsaken of God and left without comfort or help in bitter desolation.

The wise man says: "My son, when the evil days come, thou shalt not forget the goodness of God." Children, these two prospects towards Jerusalem and Bethany must be both at once in the soul of man. For Jerusalem means a city of peace. Yet in this same city Christ was put to death and had to suffer all manner of torments. Truly, child, so must thou also in perfect peace suffer and die to all that is thine, for it cannot be otherwise. Commit thy cause simply and truly to God and renounce thyself utterly, for thou too must needs fall into the hands of the wicked who will and must torment, scourge and crucify thee, and cast thee out of their borders as if thou wert a false traitor and slay thee in the hearts of all men.

Dear child, thou must utterly die if God Himself without a medium is to become thy life and being. Nay, did not Christ Himself say to His disciples: "Whosoever killeth you will think that he doeth God service" (John 16:2)? For all those who despise and judge thee or torment

(Continued on page 19)

Quotes from Our Contemporaries

The all-inclusive work of Calvary is pointed out to us by Gordon Chilvers in *The Sunday School Times:*

"If we indulge in sin, we are perverting the whole work of Christ and defeating the whole object of His coming into the world. Until sin has been completely put away, Christ's work in us is not complete. How can we love sin? Christ came to put it away, not to provide means for its indulgence. He died to save us from sin, not to help us to live in it."

Rev. Louis Bodie, Negro Baptist preacher, in a sermon on the eternity of the Word:

"The Word of the Lord was before the beginning; 'way back on the other side of nothing God had a Word."

DAVID R. ENLOW, Editor

AT HOME

Summer conference for prospective nurses: The first summer conference of its kind for girls interested in nursing as a career has been planned by the Nurses Christian Fellowship division of Inter-Varsity Christian Fellowship. Designed especially for girls who have completed their junior or senior year in high school, or who are already in college, the prenursing conference is scheduled for June 15-20 at Cedar Lake, Ind.

●

Senator to head teen convention: The Honorable Frank Carlson, Senator from Kansas, has been named General Chairman of the Capital Teen Convention to be held in Washington, D. C., December 28-30, 1959, under the sponsorship of Youth for Christ International.

●

Mennonite church changes name: The Mennonite Brethren in Christ Church of Pennsylvania at a recent conference session voted to change its name to the Bible Fellowship Church. The reason for the change was a desire to have a name that would more accurately represent the evangelical position of the church.

ABROAD

Ceylon bars Christians from top position: No Christian can become the Inspector General of Police in Ceylon, according to a statement by the nation's Premier, S. W. R. D. Bandaranaike, published in the Ceylon *Times* in Colombo.

●

Celebrations will honor birth of reformer: In memory of John Calvin's birth 450 years ago, the World Presbyterian Alliance is planning a summer-long "Festival of Sound and Light" in Geneva, Switzerland. Commencing May 31, the spectacle will be repeated "every fine night" all summer in front of the Reformation Monument, a wall set off by statues of four prominent reformers: Farel, Calvin, Knox, Beza; and other figures of the Reformed faith in Europe.

●

Woman preacher shatters tradition: For 900 years no women had ever preached in the Lutheran Cathedral in Trondheim, Norway—until a woman mounted the pulpit in early spring and delivered a sermon. She was Dr. Margit Sahlin, a graduate of a Swedish theological academy, who has long been active in Christian youth work.

Indonesia's religions now total four: Indonesia's Hindu-Bali faith has been given official status, bringing to four the number of religions in the island kingdom. The government action places the Balinese religious group on the same plane as followers of Islam, Protestantism and Roman Catholicism.

●

Mount Ararat to become broadcasting site: Radio and television antennas will go up on Mount Ararat where Noah's ark came down after the flood, Moscow Radio reported recently. The news bulletin did not state who planned the station, but indicated it will be built this year. Mount Ararat is in Turkey, near the western border of Soviet Armenia. Radio Moscow made no allusion to Mount Ararat's Biblical history.

●

German phonograph records sold: Phonograph records designed to bring church to young people who can no longer attend church have appeared on the German market. They feature selections from the Sermon on the Mount, letters of Paul and John, and parts of Luther's Catechism.

PEOPLE SAY

Dr. Wilbur M. Smith, professor of English Bible at Fuller Theological Seminary: "It is utter folly to talk about the possibility of world peace when such lawlessness as we now see on this earth prevails. How can one talk of world peace when one-third of the entire population of the globe has succumbed to the cruel, God-defying system of Marxian Communism?"

THE PRESS

The Bible in 1,136 languages: Some part of the Bible has been published in 1,136 languages, according to an announcement by the American Bible Society. Languages in which the whole Bible has been published—215; languages in which a complete Testament has been published—273; languages in which at least a Gospel or some other whole book has been published—648; total languages in which some part of the Bible has been published—1,136.

●

Scripture published in Russian: Early in April the British and Foreign Bible Society published the first four books of the New Testament in the modern language of the Russian people. The publication ended eight years of work by Russian scholars, one of whom worked for long periods in a remote Spanish village. The work began when it was realized that the traditional Russian texts no longer appealed to the younger Russian generation. Microfilm copies of the documents have been sent to Moscow for use in Russian theological schools.

●

Gutenberg Bible returned to Poland: A Gutenberg Bible, brought to the United States nineteen years ago for safekeeping during World War II, has been returned to a Polish museum. More than 500 years old, the Bible is valued at more than $500,000.

WELDON B. BLACKFORD, Editor

Spoiling AYF Summer Slumps

It is time for AYF leaders to be deciding what to do about enemy Number One in the youth program during the summer days. Your church's AYF program doesn't have to hit the summer slump—not if you make up your mind to do something about it.

The purpose of this article is to help you overcome this problem we all face in the AYF during the summer days. Leaders can beat the summer slump if they recognize the factors involved. Let's take a look.

1. *The school factor.*

The very fact that school is out for most young people is a factor that should contribute to a strong activity program. True enough that many young people are working during the summer days, but for most of them there is no school homework with which to contend.

The fact that school is out can be encouraging to many leaders because some of the young people who have been away at school will be returning to their homes for the summer months. The wide-awake leader will be alert in contacting them for the summer AYF program and activities.

2. *The daylight factor.*

Long evenings and summer weather make the daylight factor a very important encouragement to the summer youth program. There's just one thing about it—we must plan for the activity and program to buy up these opportunities.

Summer daylight hours provide a wonderful accommodation for spiritual activities. Here is the time for outdoor service: street meetings, park services, tract distribution, visitation, outdoor song fests and singspirations, and so on. Every leader should give serious thought to the summer schedule of service activities.

Summer daylight hours provide occasions for fellowship times. What an opportunity for campfire gatherings and outdoor activities of all kinds! This can be one of the most fruitful means of contacting new young people for your AYF.

3. *The vacation factor.*

That's right! Let's consider vacation as part of our summer schedule. How are you going to do it? Here are some suggestions:

(1) Encourage AYFers to attend your district youth camps and conferences. Make a big event of their going as well as their returning. You can provide a real interest feature in your summer AYF meetings by giving them a send-off and building a "welcome-home program" later.

But note: Not everyone goes to camp. There are always some who cannot go and others who stay home for some reason. Make a special effort to plan a good program for those who stay at home.

(2) Adjust your program to a summer schedule. Those churches that carry on an enlarged AYF program may have to combine certain groups during the summer months to make them stronger in attendance. This is recommended, and the program for this adjustment can be very effective.

(3) Encourage AYFers in taking vacations, but maintain a campaign of "Keep in Touch." Set up a program and promotion which emphasizes that vacationers must keep in touch with the AYF while they are away: a card a week or letter a week, which can be read in the AYF mailbag part of the weekly meeting. Offer some little award for those who "keep in touch" while away.

There is nothing that will dampen the spirit of a summer youth program like a leader grouching about and mumbling over the evils of the summer slump. Let's face it! Let's do something about it! Let's refuse to give in to it!

Attention, AYFers!

Have you gotten your introductory copy of the "AYF Compass," our new national youth paper? The cost is twenty-five cents per copy. Send your orders today to the National Youth Office, 260 West 44th Street, New York 36, N. Y.

Seven Briefs for Beating Slumps

1. Maintain a strong *prayer* emphasis.
2. Maintain a strong *spiritual* emphasis.
3. Maintain a strong *program-planning* emphasis.
4. Maintain a strong *person-to-person* contact.
5. Maintain a strong *service activity* emphasis.
6. Maintain a strong *fellowship* emphasis.
7. Maintain a strong *district* emphasis. Support your summer camp program.

Attention, AYF Leaders!

Let's get busy for our *AYF Compass* subscription campaign. It ends September 1.

Here's what our Foreign Secretary, Rev. L. L. King, says: "The *AYF Compass* will be invaluable in helping to instill those spiritual truths and in giving that missionary news that will make our young people as spiritually alert and keen for Christ as any of the past generations. It will provide for our youth that necessary help to make them thoroughly furnished in every good word and deed."

Another Milestone at Cheo Reo

By REV. W. E. EVANS, *Tribes of Viet Nam*

A couple of years ago (Oct., 1957) an article appeared on the back cover of THE ALLIANCE WITNESS entitled "A New Jungle Outpost." The article emphasized the importance of Cheo Reo.

Although just a jungle crossroads deep in the tribal territory of Viet Nam, Cheo Reo's importance stems from the fact that it has a large population plus a great concentration of villages. This area has long presented a tremendous challenge to the Tribes of Viet Nam Mission. Today at this frontier outpost there are a chapel, a tribal guesthouse and a missionary residence.

Plans were made recently to conduct a series of meetings in the area, to be climaxed by a dedication service in the new chapel. An evangelistic team composed of a quartet of Raday preachers from the Banméthuot district went to this Jarai area to preach and witness to their tribal brothers. God wonderfully blessed their efforts.

Fourteen persons believed in Christ as a result of a visit to two nearby villages. After the way of salvation was explained and they accepted Christ, they were invited to attend the chapel dedication the following Sunday. In a sense this was a test of their sincerity, because it meant walking two miles to the chapel. Sunday morning all fourteen showed up for their first Sunday morning service.

In his introductory remarks to the congregation, the pastor gave a brief account of the change in a tribesman's life when he accepts Christ. He said, "Christianity is different. There is no other religion like it. It's a new life. The Christians among the Jarai and other tribes willingly give up their heathen worship. They stop drinking and smoking. Their whole lives are changed when they begin to follow Christ."

The response to God's Word was most gratifying. One village chief listened intently during a service and then expressed his desire to believe. Suddenly he stood up and entered his house. It was thought he had changed his mind. But he appeared a moment later, donning a shirt to cover his bare torso. His only explanation was that he wanted his shirt on before making this important decision.

On one tour of the area the local preacher met a group of men along the road. Their village was three days' walk from Cheo Reo. They paused and listened while the gospel was explained to them. They said they had never heard anything like this before and begged the preacher to come to their village and tell them more about the gospel. They were tired of following the spirits. They requested additional teaching so they would understand and also said they wished to abandon their sacrifices and follow Jesus.

There is a definite response to Christ's gospel among the Jarais in this district. We must not fail to meet this response. Forty thousand people inhabit the Cheo Reo basin and the surrounding mountains. We would urge every Christian to unite with us in prayer that God will mightily use both native worker and missionary as effectual witnesses, which in turn will result in the salvation of many souls and the establishing of a strong church throughout the district.

Radio an Effective Ambassador

By EUNICE BOEHNKE, *Chile*

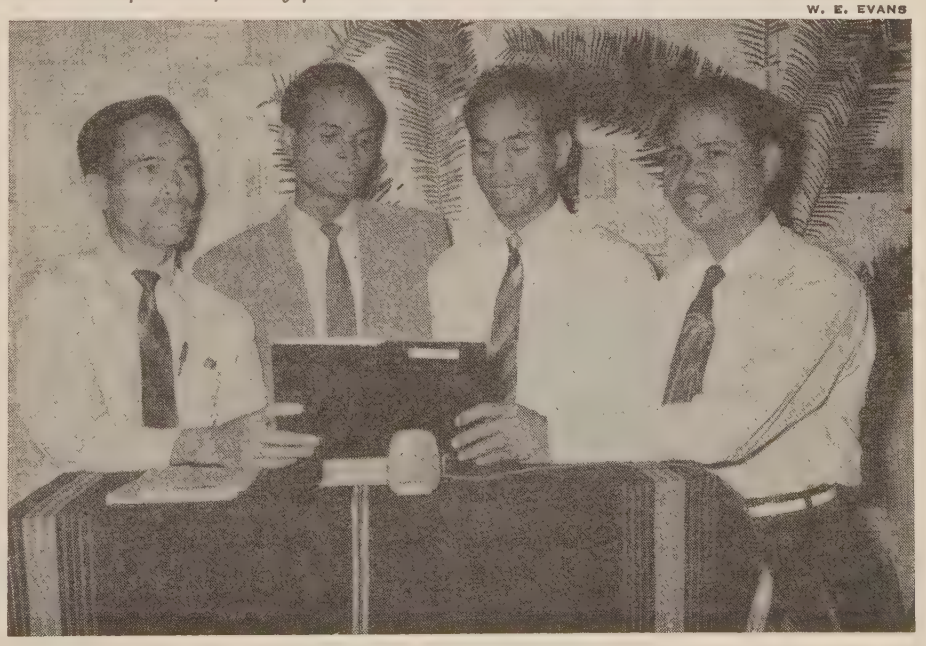
Paul, the greatest missionary of all times, did not have at his disposal the varied methods of evangelization which are available to us today. As ambassadors for Christ we are provided with many ways of proclaiming God's Word.

Our Chile Mission has been on the air in different important centers for a number of years, but we have only touched the fringes of the possibilities of the radio as an effective evangelical witness. A growing enthusiasm is being manifested not only by our missionaries but also by our national pastors and the different local churches, as they become aware of this open door of opportunity.

We cite the case of our Alliance church in Temuco which broadcasts a fine program every Friday evening with special music and a message by Pastor Higueras. Then as a new enterprise we are going on the air with a youth program on Sunday night, with a really fine array of talented young people from which to draw. We are trusting and pray-

A quartet of Raday preachers ministered to Jarai tribesmen at Cheo Reo

W. E. EVANS



ing that this transmission will bring a powerful awakening to the younger generation who form part of our listening audience.

From the city of Valdivia we have received an appeal to help our church there with their Sunday morning broadcast. They have a special need for musical numbers on tapes. Such assistance would be a blessing to other churches also.

We believe that if assistance of this type were readily available new churches would be encouraged to get on the air. With the objective in mind of providing considerable quantities of appropriate material we are now going ahead with plans to build a radio room furnished with the proper equipment to prepare all types of programs. Pray with us that this work may be enlarged so that many may hear the message.

One Sunday morning in a hotel located in one of southern Chile's ports I heard the sounds I would expect in the worldly atmosphere of such a place. The radio had been noisy with tangos and loud music. But suddenly there was a pause and the strains of the opening song of our radio program from Valdivia filled the lobby. We rejoiced to hear our radio ambassador and were glad to observe personally the manner in which it is reaching the listeners.

Hardened Hearts Repent

By REV. J. H. REVELLE, *Viet Nam*

In April special meetings were held in the Phanthiet church. The pastor, one of our missionaries, a missionary from the Orient Crusades and two workers from the Navigators united in this campaign.

The services began in the church building. Every morning about fifty Christians came for Bible study and prayer. In the afternoons the Christians and the missionaries went out together to do house-to-house visitation. The interest in the meetings became so great that it was necessary to hold the meetings in a nearby football field. Every evening close to a thousand people gathered to hear the gospel.

At the beginning of the meetings the local pastor was somewhat discouraged and had said: "You can't expect anyone in this city to pray. They have heard the gospel many times and have become hardened to it." We praise the Lord that over thirty people came forward to accept Christ as their Saviour. This has so encouraged the local church that there is a new interest in doing personal work. A special class is now being held for these new converts and we are hoping that many of them will enroll in the Bible correspondence course.

Victories like this are not only a blessing to the local church where the meetings are held but are also a blessing to the missionaries. It is always a real joy to see God work and people pass from heathen darkness to the light of life. But spiritual victories are won through prayer. Because of this we count on you to labor together with us in the vital ministry of intercession.

An important announcement concerning "missionary specials"

"Personalized" Gifts to Missionaries Not Deductible

The Washington office of the Evangelical Foreign Missions Association presented a brief to the Internal Revenue Service late last year requesting a review and, if possible, a change in the regulations governing gifts for the support of the individual religious workers by individual doners. This was done at the request of several evangelical agencies whose donors have had their "designated support" gifts disallowed by the Internal Revenue Service. As the Service checks more individual returns each year, unless changes are made, donors may expect more trouble.

The Internal Revenue Service has ruled that "personalized" gifts—including gifts to a mission board earmarked for a particular missionary—are not deductible for income tax purposes. The ruling, issued on April 9, necessitates certain changes in procedure for numerous home and foreign mission organizations. Furthermore, they indicate that they, after thoroughly studying the matter, find no way by which they can permit such giving for religious purposes and yet avoid the abuses the regulations seek to avoid.

If gifts by individuals are to be claimed as deductions they will have to be made to the mission board on a nondesignated basis, or the designation will have to be toward a particular project of the mission. Such projects could include the work of a mission in any given area or could even be confined to the work of a particular missionary.

The ruling reads in part:

"Deductions for Federal income tax purposes is a matter of legislative grace. In its present form section 170 of the 1954 Code does not permit the deduction, and section 262 of the 1954 Code prohibits the deduction of contributions made to individuals.

"A charitable organization may receive contributions which are used for individuals. However, if the contributions are earmarked for a particular individual they are treated in effect as being contributions to the individual designated and are not deductible.

"Contributions or gifts made to a qualifying organization, even though designated for one or more of its particular projects, constitute charitable deductions within the meaning of section 170 of the Internal Revenue Code of 1954."

There is no problem in those cases where individuals give to the general missionary program of their local church and where the church in turn designates funds given to a mission board for the support of particular missionaries, inasmuch as the question of deductibility is not involved in a church designation.

In essence, however, gifts of churches as well as individuals are generally understood to be for the work that particular missionaries undertake, not for the personal benefit of the missionaries. It now becomes necessary to make clear the distinction between the missionary and the work which he does for his mission or other religious organization.

Person-to-person gifts or gifts marked "for the support of" a particular individual are ruled out as deductible contributions.

Indian Gypsies

By MRS. E. G. JACOBER, *India*

Smoke from half a dozen campfires thickened the air. Gypsies were camping in the open field near our bungalow. We could hear dogs snarling, women chattering, children squealing, cattle lowing and men shouting. At sundown one of the women walked quietly down our dusty path to the well. Her bare feet were calloused and insensitive to thorns and pebbles. She filled her two clay waterpots, balanced them on her head and started back. But when she saw us she walked slower and then stopped, staring at us as we were staring at her. The interest and attraction being mutual, no one was embarrassed.

Her eyes were painted with mascara; her cheeks and arms tattooed. She wore silver rings in her nose and ears, ivory and silver bracelets on arms, wrists and ankles. Several necklaces and a long waistband were made of gay-colored beads and white cowrie shells. We suddenly realized that those shells were a part of Indian history, for they were used as money before there was such a thing as a rupee.

The first question one usually asks a stranger is, literally, "You where of are?" The woman's voice was low and husky as she said, "Kashmir." After a brief chat she went on, carrying her heavy head load with accustomed ease and grace. "So," we thought, "these gypsies have come a long way." They were heading southwest, fitting their travels with the seasons.

Field owners will pay fat prices to hire these nomads to camp on their land for just one night. The reason? That their herds and flocks might manure the ground. The people appear wretchedly poor, the children forlorn and naked. But clothing or no, jewelry is plentiful and we are told that they are actually extremely wealthy. Sometimes they travel by camel or by donkey, tying to each side of the animal huge cloth bags or strongly woven, rough goat-hair nets filled with shiny brass pots and pans or tiny, black-furred newborn kids. Some gypsy bands carry long pointed spears, curved daggers and crude shields. The men wear thick beards with a coarse narrow cloth thrown over their strongly-muscled shoulders. They are fearless and brave, sleeping in the open at night with only the protection of their vicious watchdogs and ancient weapons against robbers and beasts.

As we walked with our children past the camp a day later, we stopped to chat with the women as they squatted to cook supper. "Come, sit awhile," they called, and motioned for us to be seated on a burlap sack. "But don't let your little boy go near that dog," an older woman warned, "it will bite." The big, white dog was sleeping ten feet away and we glanced at it cautiously as we began telling these gypsy women the reason we had come to live in their country.

They could neither read nor write. We must therefore make the story of Jesus as clear and simple as possible, that they might remember it as they journeyed on through the land. They had not heard it before. They might never hear it again. We concluded our message with an explanation of the verse (1 John 1:7), "The blood of Jesus . . . cleanseth us from all sin." "Please try to remember these words."

A woman laughed, half scornfully. "Does she understand?" we asked ourselves. *Can* she understand? It seemed almost hopeless, for we knew that their minds were bound and their eyes blinded to the truths of sin and salvation by our enemy Satan. Yet we believed that because people at home were praying this seed which was sown, though sorrowfully, might some day be carried in as a sheaf to be laid at the Master's feet.

A few days later the field where the gypsies had camped lay bare. Here and there was a small mound of cold gray-white ashes. They had come, lived, eaten from the warmth of their crackling fires, and were gone. So it is with their lives; they come into the world, travel about seeking wealth and gain, and in the end leave nothing of themselves but a scant pile of worthless ashes, to be scooped up by mourning relatives and cast into the nearest river. In life and in death they produce ashes. But there is One who has promised "to give unto them beauty for ashes"! Pray for the gypsies of India, that they might know Christ who, in place of the ugly ashes of death, will give the beauty of everlasting life.

Foreign Missions High Lights

Rev. Louis L. King, Foreign Secretary, reported the following to the General Council in Buffalo, N. Y., May 13-18:

The Alliance now has 832 missionaries and 2,702 nationals working in its 22 foreign fields. Our area of responsibility includes over 56 million persons . . .

Students enrolled in the 27 full-time Bible institutes totaled 1,443. The Ebenezer Bible Institute in the Philippines, which requires high school graduation for admission, had an enrollment of 160 . . .

Gospel literature published (72,080,321 pages) included 15 monthly magazines, 39 devotional books, 31 Bible study books and 87 tracts . . . In 14 fields there are a total of 115 gospel broadcasts in 11 different languages each week . . . Over 24,000 persons have completed Bible correspondence courses, while 24,420 are now enrolled on 11 fields . . .

In Japan there were 214 additions to the church . . . Twenty-one new churches were organized in Indonesia and tribal Christians in Viet Nam constructed ten new chapels . . . Congo reported 1,920 baptisms during 1958 and a church membership of over 39,000. During the year the Portuguese section of the field (Cabinda), with a church of 1,649 members, was given to the Canadian Baptist Mission . . .

In Hong Kong the Chinese Alumni Association paid all the costs ($25,000 US) for the erection of a concrete and steel classroom and dormitory building at the Alliance Bible Seminary . . . Revival is reported among Indians in Ecuador . . . Colombia has relaxed its ban against the entry of new missionaries . . . Baptisms in the Gabon—336—were four times as many as in 1957.

General

Pray for our missionaries' spiritual health. Pray especially that the vital, personal devotional life of each missionary may not be hindered by duties, climate and difficult situations. . . . Pray for our missionaries' physical health. The overworked, fatigued missionary constantly needs divine power in his body or he falls victim to the diseases that abound in all tropical countries. . . . Pray that our missionaries may know love and unity of spirit and mind in all their relations with one another and with the nationals. . . . Pray for the needs that each missionary has in connection with his specific work, be it pioneering, evangelizing, teaching, translating, administering, printing, nursing, etc. . . . Remember all these general requests not only in connection with our missionaries but also for our national brethren, and especially the church leaders.

India–Marathi

A lady in the Bhusawal area who became a Hindu when she married has come to realize it is better to be a Christian. She comes to a group meeting for women near her home. Pray for her and for the very old mother-in-law in her home. . . . Another young woman was "almost persuaded" when she had to move to a large railway center. Pray she will meet true Christians who will be witnesses unto the Lord Jesus and win her to Him.

French West Africa

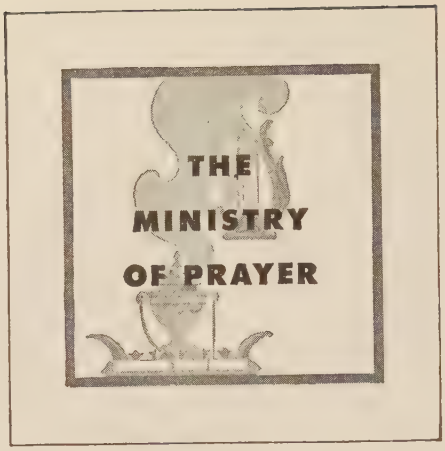
As of July 1, 1959, what is now the French West Africa field will be divided into three separate fields: Guinea, Ivory Coast and Sudan-Upper Volta. The chairmen will be Rev. M. Kurlak, Guinea; Rev. W. W. Arnold, Ivory Coast, and Rev. H. L. Kennedy, Sudan-Upper Volta. Pray that the reorganization will proceed smoothly. Pray, too, that office help can be provided for each chairman. Pray especially for the Guinea field, that the contacts with the new government will continue to be favorable to carrying out the work of the gospel.

Congo

Several nationals are studying in the special normal school at Kimpese. These teachers are greatly needed in our local mission schools, for they will be approved by the government. Pray that these young men will succeed scholastically and will mature spiritually during these last months of the school year.

Viet Nam

Praise God that a house has been located for the missionary couple who, after the annual missionary conference in May, are to open a new mission station at Tam Quan in Binh Dinh Province (March 25 issue). Praise God for making possible this advance. This province has over one million people but now has only one missionary



couple. Pray that the missionaries will have a large and fruitful ministry. . . . Praise the Lord that, when the army chaplain in central Viet Nam (March 25) brought a number of enlisted men to the conference of the Central District, the officer in charge of the group (a Buddhist) gave his heart to the Lord and then testified to this before all the conference. This officer has a good reputation among the enlisted men. His testimony will have influence among the soldiers under him. Every month this chaplain gives Bibles to four or five officers. He gives them only to men who show a genuine interest in spiritual things. Pray that the Lord will use His Word to bring these officers to Himself.

Tribes of Viet Nam

Pastor Ha Sol, president of the Tribes Church in Viet Nam, is seriously ill. Pray for this devoted servant of the Lord who has been a faithful worker for God for twenty-seven years, that he may experience anew the healing power of God. . . . Praise God for the baptism of a Bru tribesman. This is the first baptism among the Brus since the end of the war. They live just south of the 17th parallel. . . . In March fifteen more Katu tribesmen were baptized, bringing the total number of baptized believers among these wild people to thirty-one. Many of the Katu living in the high mountains still offer human blood in sacrifice. Rev. and Mrs. George Irwin are planning to locate at An Diem in order to have more ready access to these people.

Cambodia

Pray that the Lord will call out many young men and women to follow Him and to enter the Bible school in 1959 to prepare for His work.

Thailand

Praise the Lord for the new *Topical Textbook* in Thai that is now being sold to leaders in the churches throughout Thailand. Prayer made it possible to print this much needed and valuable reference book. Pray now that it will be used to help church leaders minister the Word to the Thai people. . . . Zabidie, in Mecca, Saudi Arabia (see January 28), has finished the correspondence course on John with a 100 per cent grade throughout (one of the few to make no mistakes). He did not sign the decision blank, but he did write that he is very much interested in the Christian faith. Pray for his salvation.

Colombia

In July there will be a women's convention in Armenia, the first for the Alliance's church members. Pray for a mighty outpouring of God's Spirit upon these His children. . . . Praise God that the Cali congregation was able to occupy the basement of their new building for Holy Week services. Continue to pray with them that they will be financially enabled to finish the construction work soon.

Ecuador

Continue to be much in prayer for the property of the Lord's own choice for the Bible Institute (March 25). . . . Praise God that Rev. Paul Alford has been restored to health. Praise God also for the fine street meetings in Chone and Tosagua in the Province of Manabí. During two days Mr. Alford sold 675 Scripture portions besides other gospel literature. Pray that there will be fruit.

Chile

Mr. and Mrs. R. E. Newman are scheduled for furlough from September, 1959, to August, 1960. Pray that just the right replacement for them may be appointed to work in the Temuco Press —a person with a real burden for gospel literature ministry and with some business experience, preferably in publishing work. . . . Radio opportunities continue to increase. Pray that God will give wisdom as programs are planned and broadcast. One great need is for a radio room and equipment to prepare programs on tapes that can be used on radio stations in other cities.

Philippine Islands

Recent graduates of Ebenezer Bible School are penetrating into the heart of the Tagabili tribe at Lake Sebu. This move into a difficult pioneer section will mean much sacrifice for this young couple as they are in an isolated place where food and living conditions are primitive. Pray that the Lord will bring true conviction of sin to this pagan tribe and will call out from among them a people for His name. . . . A new outpost among the Tagabilis was established at Sinolen this past year. A single lady missionary and a junior from the Bible school, also a single lady, manned the post. The missionary leaves soon for furlough and the Bible school student returns to Ebenezer for her senior year. A freshman student has volunteered to fill the gap this coming year. Pray that even with his very limited training he will be used of God as a witness unto the Lord Jesus in this remote and pioneer section of the field.

To the Fields

Mr. and Mrs. Arnold P. Reimer and sons, Stephen and Richard, left New York by plane April 29 for language study in Costa Rica prior to taking up their ministry in Colombia. Graduates of Canadian Bible College, they have served the Alliance Church in Rosetown for the past two years. Mr. Reimer is a member of the Alliance Church in Saskatoon, Sask., and Mrs. Reimer of the First Alliance Church in Regina, Sask.

On Furlough

Miss Velma B. McKinnis arrived in San Francisco April 25 from the Philippines on early furlough because of health.

Rev. and Mrs. P. L. Morris and daughter, Alma Joy, arrived in New York April 28 from India. Their two older children came home in February for schooling purposes.

Miss Stella Ratzloff arrived in New York May 5 from Thailand, having completed her second term.

With the Lord

Rev. Paul R. McDowell, pastor in the West Side Alliance Church, Orlando, Fla., went to be with the Lord on April 16. He had undergone surgery for a lung infection two days previously, but apparently was recovering well. Death came as the result of a coronary thrombosis. He was forty-four years old.

Mr. McDowell had been pastor in Orlando since April, 1956, and had had the joy of seeing God work in every department of the church. Previously he had served as an evangelist, beginning his ministry in 1938. He had received his college and ministerial training at Fort Wayne Bible Institute, Bob Jones University, Asbury College and Nyack Missionary College.

The funeral service was conducted in Orlando with Rev. T. G. Mangham, district superintendent, officiating. Those participating in the service were Rev. Don Freese, vice-president of the local ministerium; Rev. R. W. Battles, pastor of the C. & M. A. Church in Orlando; Rev. R. W. Conner, retired; Rev. Glenn Smith, pastor of the Alliance Church, Daytona Beach, and Rev. C. D. Mangham, pastor in Minneola.

Mr. McDowell is survived by his wife, Lucille; a daughter, Becky, and a son, Rickey.

Mrs. Bonnie Dale, mother of Mrs. Kenneth Swain of our Tribes of Viet Nam Mission, went to be with the Lord on April 15. She made her home in Forreston, Ill. Mrs. Swain's father had passed away last August.

Over 300 Women Rally in Toronto

Three hundred and twenty-five ladies registered for the seventh annual rally of the prayer bands of the Eastern and Central Canadian District held in the Avenue Road Church, Toronto, on April 14. Delegates came from as far away as Windsor and Montreal, with every church in the district, except those of the Maritime Provinces, represented. The Maritime Provinces are a thousand miles distant.

The theme of the all-day rally was Acts 14:27, "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Speakers at the first District rally in 1953 were Miss Helen Hall, farewelling for Indonesia, and Mrs. Richard Johnston, leaving for Thailand. At this present rally these ladies reported on their first term of service on the mission field, Miss Hall telling of her medical and school ministry, and Mrs. Johnston reporting on the language and translation work among the Kui tribe of Thailand. Mrs. W. H. Oldfield, veteran missionary to South China who had spoken at the 1953 meeting, was unable to be present but sent greetings. Mrs. G. M. Little, of the Argentine, brought a message on "The Missionary's Consecration," and also spoke in the evening, followed by pictures by Mrs. Johnston.

The morning session featured a presentation of China, following the course of study, "The Field of the Month," set up by the District committee. In ad-

Letters

A Hearty "Amen"

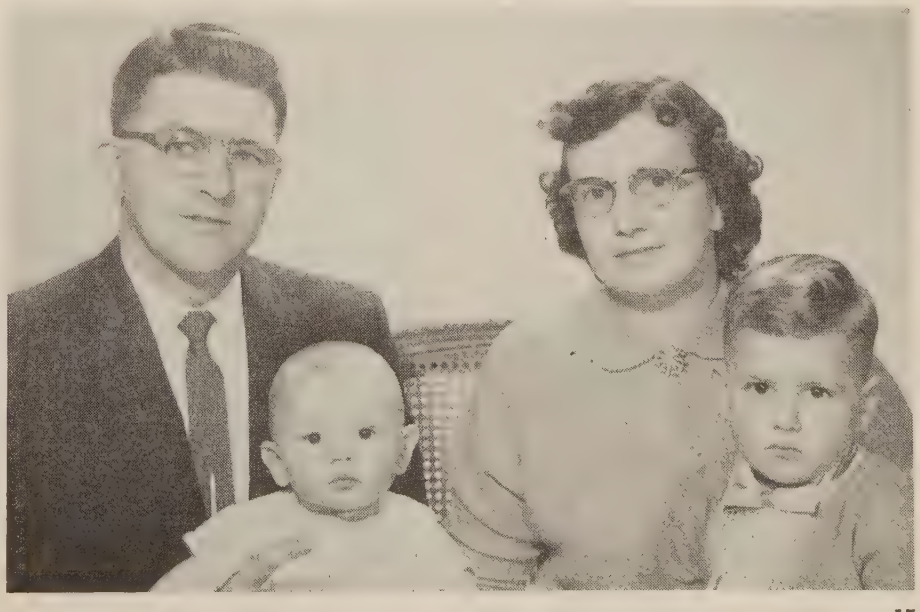
I have just read your editorial in the current ALLIANCE WITNESS (Apr. 22). I am just leaving the office, but I want to say a hearty "Amen" to the sentiments on "The Decline of Good Reading." In my travels about the country I have been greatly distressed over this very thing, and have recently spoken a time or two on the text, "Give attendance to reading."

You have hit the nail on the head. Praise God for it!—ERNEST PICKERING, TH.D., *Executive Secretary, Independent Fundamental Churches of America, Chicago, Ill.*

. . . I am in general accord with the sentiments expressed . . . However, I also am convinced that a positive attitude is called for on this issue and that an improvement in our reading standards necessitates a delineation of what is best in Christian literature as over against what is merely good. In other words, we have to take into consideration the possibility that it is ignorance rather than deliberate rejection of the best in reading. The question then arising is this: what ought we to read, and where may we obtain it?

If I may be so bold as to suggest it, perhaps an editorial or an article or two would be helpful dealing with what you have found to be the best, richest and deepest in spiritual food among the books you have read. I believe our pastors want to read the best if they know what the best is, and hence may lead their people to fresh and living waters of spiritual reality.—REV. BENJAMIN B. SHARP, *pastor, West Valley, N. Y.*

Mr. and Mrs. Arnold P. Reimer and sons, Colombia



dition to the featured speakers Mrs. Jean Funé, of the Tribes of Viet Nam, and Miss Grace Morrison, of Ecuador, presented special requests for prayer. Mrs. Nathan Bailey, District leader, presided.

LUMO Meets in Corning

The Ladies United Missionary Organization held its seventh annual retreat April 15-17 in Corning, N. Y. Mrs. Richard Johnston, of Thailand, and Mrs. Everett Eck, of Chile, were the main speakers. A missionary forum led by Mrs. J. W. Whipple, of Laos, in which fifteen missionaries took part was followed by a message by Mrs. H. L. Turner, who had just returned from a tour of the mission fields. Miss Elze Stringer, of New Guinea, brought a message on Friday morning, and an offering of $250 was received for her work. Offerings were also received for two new missionaries.

Officers for the coming year are Mrs. L. L. King, president; Mrs. A. Hyndman, vice-president; Mrs. C. Carpenter, secretary, and Miss Clara Waterman, treasurer.

New Church in Fulton, N. Y.

Dedication services for the new church in Fulton, N. Y., were held on April 26, with Rev. L. J. Isch, district superintendent, as speaker. Rev. Amos Phipps, of Syracuse, held a ten-day meeting following the special day of dedication.

The church was begun in the fall of 1954, when a meeting place was provided by a gift of property by Mrs. R. Burton. Rev. George Richter, who broadcast a daily "Moments of Meditation" program, became pastor. The program has continued to be a testimony for the Lord in the area.

Forty persons attended the first service in the remodeled house in February, 1955, and as the congregation grew plans were made to erect a new building on an adjacent lot. This was begun in 1956 but lack of funds caused the work to stop until June, 1958. The new building was ready for occupancy in December, and the previous quarters are now being used for Sunday school rooms. The Sunday school now numbers eighty-six. The property is valued at $50,000, with a present mortgage of $14,000. The cost was kept low by the donated labor of the members. The congregation is praising God for supplying all needs.

The New Generation

To *Rev. and Mrs. Martin Smith, Jr.,* Auburn, Me., a daughter, Karen Lynn, on April 10.

To *Mr. and Mrs. W. E. Baxter,* Otisfield, Me., a son, Bruce Alan, on April 11.

To *Rev. and Mrs. James Moore,* West Hartford, Conn., a son, Jeffrey Warren, on April 20.

To *Mr. and Mrs. A. Stringer,* Wissel Lakes, New Guinea, a son, Johannes, on April 24.

To *Rev. and Mrs. R. W. Tompkins,* Thailand, a daughter, Sharlene Joy, on April 6.

To *Rev. and Mrs. P. F. Gibbs,* Philippine Islands, a son, Irving Albert, on April 29.

To *Rev. and Mrs. Willys Braun,* Congo, a son, Philip Donald, on April 24.

To *Mrs. Melvin Loptson,* Louisville, Ky., a son, David Melvin, on April 30. Mr. Loptson was killed in a plane crash in Jordan on January 22.

Adopted by *Rev. and Mrs. Richard H. Johnston,* on furlough from Thailand, a son, Gary Allen, born April 14.

To *Mr. and Mrs. Alvin Mink,* Beaverdale, Pa., a daughter, Beverly Elaine, on April 1.

Sunday School Institute in Warren

An area teacher's training institute has just been completed at the Westside Christian and Missionary Alliance Church of Warren, Ohio, with the Windham Bible Church (C. & M. A.) coöperating.

Rev. William O. Uncapher, pastor of the Westside Church, was leader. There were twenty persons enrolled and seventeen completed the course with above average grades. *Charting the Course* was selected as the textbook. Because both of the churches are new the number of sessions and hours of study required were doubled.

The pastor reports that all the class members are eagerly looking forward to the next session. "Already we can feel and see the impact upon the Sunday school."

Prayer Bands Rally in Muncie

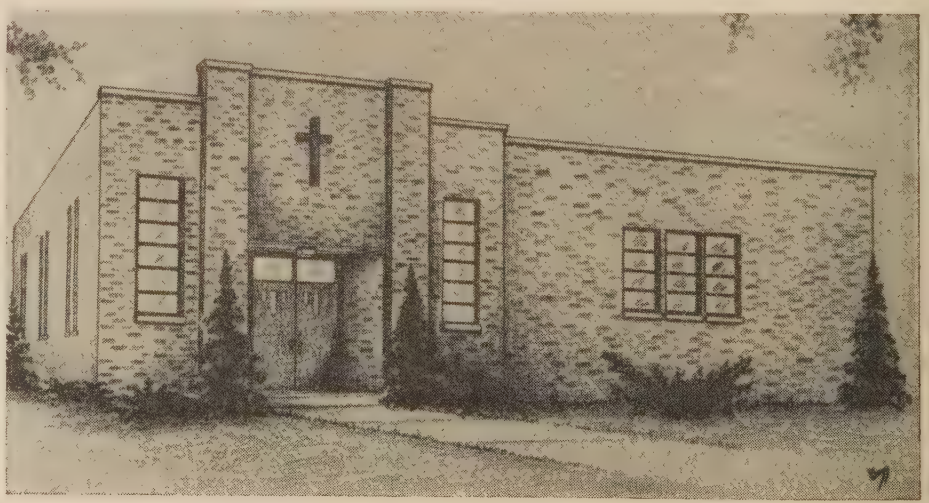
Twelve churches were represented at the spring rally of the women's prayer bands held in The Christian and Missionary Alliance Church, Muncie, Ind. Mrs. Russell Kauffman, president, presided, and Mrs. R. W. Herber, missionary from Africa, was the speaker.

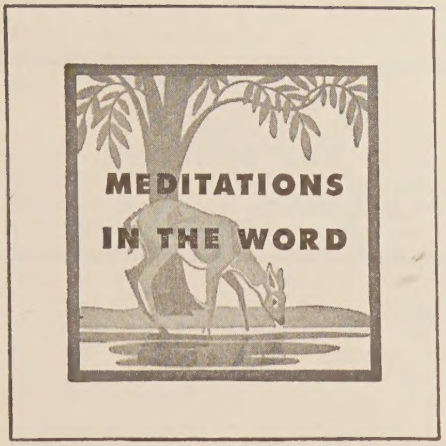
The new officers elected were Mrs. Paul Winder, president; Mrs. Earl Sherman, vice-president; Miss Isa Baird, secretary-treasurer.

Pastoral Changes

Rev. Leroy Anson, Princeton, Nebr.
Rev. J. Ernest Bauman, Croft and Egypt, Pa.
Rev. A. V. Berkner, Memphis, Tenn.
Rev. C. J. Chrimes, Morgantown, W. Va.
Rev. D. L. Dickinson, Monroe, Mich.
Rev. G. H. Ferrell, Vermilion, Ohio.
John Gorsuch, Norfolk, Nebr.
Miss Marian Loucks, Kaliopi, Ky.
Rev. A. H. Orthner, Regina, Sask.
Chauncey J. Trainer, Alliance, Ohio.
Rev. James Wagoner, Pottstown, Pa.
Miss Florence Wilting, Kaliopi, Ky.
Rev. Harold Floth, Crestview Church, Albuquerque, N. M.
Harold D. Grim, Weirton, W. Va.
Rev. Oscar Jacobson, Worcester, Mass.
Stanley Kenyon, Fourth Avenue Alliance Church, Regina, Sask.
Harvey Schroeder, Assistant Pastor, Moose Jaw, Sask.
Mrs. E. A. Brooks, Reynoldsville, Pa.
Earl Evers, Ashland, Ore.
Richard Hoover, Mount Olive, Ala.
Rev. Henry P. Knapp, Sickles, Okla.
Rev. Reed Rogers, East End, Pittsburgh, Pa.
Rev. B. E. Snowdon, Canton, Ohio.
Rev. H. J. Stanley, Evangelist, Central District.
Rev. Blair Walters, Kansas City, Mo.
Charles C. Bader, Sergeantsville, N. J.
Glenn F. Bingham, Jr., Bartonsville, Vt.
Rev. Joseph Brill, Evangelist, Pacific Northwest District.
Rev. R. M. Clemmer, Special Minister, Simpson Bible College, San Francisco, Calif.
Rev. Ralph A. Dodd, Evangelist, Pacific Northwest District.
Gary Higbee, Hood River, Ore.
Mrs. Dorothy McElwain, North Side Community Church, New Castle, Pa.
Jose Polanco, Spanish Extension Project, Brooklyn, N. Y.
Ralph Polding, Massena, N. Y.
Rev. Donald O. Ward, Lansing, Mich.
A. Dean Wilson, Central City, Pa.

The new Alliance church, Fulton, N. Y.





Edited by EDITH M. BEYERLE

Sunday

JOB 2:1-8 (verse 7).

The story of Job is one of the oldest records of history. It gives us a view of the source from which sickness came in this case—Satan. . . . If ever a sick-chamber was unveiled, it was that of the man of Uz. But we see no physician there, no human remedy, but only a looking unto God as his Avenger. And when he renounces his self-righteousness and self-vindication and takes the place where God is seeking to bring him—that of humility—he is healed.—A. B. SIMPSON.

Monday

PSALM 23 (verse 4b).

Those who walk with Him are in the world but not of it, moving with understanding mind and strong heart and joyous faith straight through the storms of change, gathering up into a peace that passeth understanding the very elements of life that apart from Him are impossible to resolve into the material of hope and joy. That of which I may be deprived was never permanent; that which cannot be taken away I am not to lose.—PHILIP E. HOWARD.

Tuesday

ISAIAH 57:12-21 (verse 20a).

He that has no present Christ has a future dark, chaotic, heaving with its destructive ocean. And over it there goes forever . . . the raven of his anxious thoughts, and finds no place to rest. It comes back again to the desolate ark with its foreboding croak of evil in the present and evil in the future.—ALEXANDER MACLAREN.

Wednesday

1 CORINTHIANS 1:18-31 (verse 26).

A pillow of stones on a lonely hill,
A bush in a desert bleak,
A cloud the size of a prophet's hand,
A captive maid in a Syrian land,
A mustard seed, or a grain of sand—
When the Father wishes to speak—
Have voices whose echoes are ringing still.
The poorest of vessels perform His will.
For His glory He chooses the meek!
And the things men despise
Seem the pride of His eyes
As He perfects His strength through the weak. —J. S. FISHER.

Thursday

LAMENTATIONS 3:21-32 (verse 25).

You resign yourself, but it is always with a *but*. You want this and that, and you struggle to get it. A simple wish is no hindrance to resignation, but a palpitating heart, a flapping of wings, an agitated will, and endless, quick, restless movements are unquestionably caused by deficient resignation. Do you know what you must do? You must be willing not to fly, since your wings are not yet grown.—ST. FRANCIS DE SALES.

Friday

JEREMIAH 44:7-17 (verse 17).

The first step in the downward course of this remnant was to fail to hearken to God's warning; the second, to become entangled with the sins of the people; the third, actually to defy God and His prophet by deciding that their actions should be dictated by their own hearts, not God's Word. When one closes his heart to the first intimation of God's directive will, it is the first step in a downward course.—PAMEH.

Saturday

EPHESIANS 4:17-25 (verse 22).

When Christ has come into our lives there are certain things that can no longer have a place there. Whatever is contrary to His will, whatever is not in accord with His Spirit, whatever is selfish or unkind, whatever is harmful to ourselves or to others, whatever violates the ideals of love and faith and truth and uprightness—such things as these may no longer dwell in us. Surrender to Him must be unconditional surrender.—CHRISTIAN OBSERVER.

Sunday

2 THESSALONIANS 3:1-13 (verse 5).

The best preparation for Christ's coming is to be faithful in your calling, whatever it may be, and to be found at your post. The three classes of people whom the Lord singles out for translation are all engaged in ordinary things. One woman is grinding coffee for her husband's breakfast; one man is ploughing or harvesting in the field. . . . The third is in bed, where honest people ought to be at that hour, and is translated just as readily as if he had been at an all-night prayer meeting.—A. B. SIMPSON.

Monday

HABAKKUK 2:1-10 (verse 4).

To the weary and heavy-laden, those who are trying, seeking, longing for the assurance of salvation; to those who are "doing their best"—to those goes forth the same message, "the just shall live by faith": faith in the perfect work of the Lamb without spot and blemish! Such go from faith to faith—faith in the historical fact that Christ died for all to faith in the practical act that Christ died for them individually. . . . What a wonderful Saviour is ours!—GOSPEL HERALD.

Tuesday

1 KINGS 17:1-16 (verse 7).

Dodging a crisis that God provides is the worst, the stupidest way in which we can treat it. For divine discipline requires that no crisis shall scare us or shock us out of obedience to God. So instead of dodging our crises or groaning about them, why not capitalize on them by an investment of the most joyous faith, and an expectant welcome? If an end to something must come, it is but the beginning of something new from God's hand. . . . Why doubt that God is ready to reveal and to put through a better arrangement? —PHILIP E. HOWARD.

Wednesday

2 CORINTHIANS 4:1-6 (verses 3, 4).

O God, the awful need of those
Who feel no need of Thee;
Who wake and sleep, and drink and eat,
And toil and talk, while careless feet
Tread heedlessly the road that leads
Into eternity—
Keenly alive to earthly needs,
Yet feel no need of Thee!
—AMY CARMICHAEL.

Thursday

ROMANS 7:15-25 (verse 18).

O how humbly and how basely should I think of myself! how I should esteem as nothing whatever good I may seem to have! O how profoundly ought I to submit myself to Thine unsearchable judgments, O Lord; when I find myself to be nothing, even nothing! O weight not to be measured! O sea not to be crossed, where I discover nothing about myself save that I am wholly nothing! All vainglory is swallowed up in the depths of Thy judgments towards me.—THOMAS À KEMPIS.

Friday

JEREMIAH 39:11-18 (verse 15).

Prison walls cannot hinder God from talking to a soul whose ear is open and whose heart is receptive to His message. Not all prisons are built of stone and mortar: many are circumstantial, but are as impenetrable as though made of iron. Jeremiah was confined through no fault of his own, but purely because he was true to God and refused to compromise his forthright message to a sinning nation. Therefore, though he could not see *out*, the way *up* was open and walls of man's making could not hinder intercourse with his Maker.—PAMEH.

Saturday

PSALM 31:1-8 (verse 3).

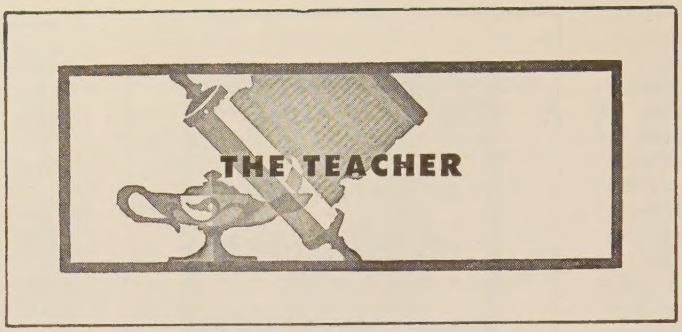
Our understanding of the will of God will come through an earnest quest. We must ever be waiting upon the Lord and seeking His guidance through the signboards of His Word, His providence and His Spirit. These signboards are never contradictory. . . . Time will often become an element in understanding the will of God concerning certain momentous issues and decisions. This means that we must take time to wait upon the Lord.—J. C. MCPHEETERS.

May 24, 1959

LESSON TEXT—
1 Kings 12:12-20

GOLDEN TEXT—
Mark 3:24, 25

DEVOTIONAL READING—
Psalm 36



May 31, 1959

LESSON TEXT—
1 Kings 19:9-18

GOLDEN TEXT—
Psalm 27:1

DEVOTIONAL READING—
Psalm 46

By Harold J. Sutton

The Kingdom Divided

Rehoboam, Solomon's lawful heir, came to the throne at the age of forty-one. With Solomon for a father, the idolatrous woman of Ammon for a mother and a court of selfish glitter for a background, he was well on his way to a harvest of disaster.

I. A REASONABLE REQUEST (1 Kings 12:4).

1. *Oppression.* "Thy father made our yoke grievous." Tax levies and forced labor had made the nation restive and the gathering at Shechem was a protest.

2. *Petition.* "Make thou . . . his heavy yoke . . . lighter." Samuel's prophecy had been fulfilled (1 Sam. 8:11-18). The unanimous request coming at the beginning of a new reign was both proper and timely.

3. *Submission.* Said they, "We have been overburdened and overtaxed. Relieve the oppression and all will be well." Here we must assume that Jeroboam, recently back from exile, acted in good faith.

II. A RIDICULOUS ANSWER (1 Kings 12:5-15).

1. *A foolish delay* (v. 5). Had Rehoboam agreed promptly and cheerfully, all Israel would have accepted him. But no, a prolonged situation would flatter his ego. To him neither the presence of Jeroboam (1 Kings 11:26-31) nor the temper of the people meant anything.

2. *A fatal reply* (v. 14). He "spake to them after the counsel of the young men." Imagine the effect upon an already seething citizenry.

III. A RESPONSIBLE PAIR.

1. *As to parentage.* Solomon was wise, but not wise enough to see that the mother of his son was not an idolatress. The mother's influence over father and son was well-nigh unlimited. Solomon did not give his son too much with which to begin life. Is Ecclesiastes 2:18, 19 a veiled reference to Rehoboam's mental lack? Ere the son could begin his reign the nation fumed with discontent.

2. *As to offspring.* Added to poor parentage was Rehoboam's failure to learn by experience what years failed to teach him. (a) Duty never becomes easier with delay. (b) When character is wanting, all is wanting. Because Rehoboam could not say *yes* to the nation's request he could not say *no* to the young hotblood's advice. (c) Jeroboam's return, national unrest, the tribal ambition of Ephraim—all had meaning. But failure to learn from the past leaves the future without meaning.

IV. A REVEALING SEQUEL (1 Kings 12:15-17).

Rehoboam's insolent reply was received in like spirit.

1. *National revolt.* "To your tents, O Israel" (v. 16) was more than a tribal phrase; it was the rally-cry of the nation (2 Sam. 20:1). The full effect of this is revealed in the stoning of Adoram (v. 18).

2. *A divided kingdom* (v. 16). The work of two generations was undone in a moment. The assembled tribes forthwith elected Jeroboam as their king.

3. *Prophecy fulfilled* (1 Kings 11:31). Back of Rehoboam's decision and the nation's revolt was the hand of God, seen in punishment to the house of David for Solomon's apostasy.

Elijah, God's Warrior

Upon the heels of Carmel's victory, Elijah "went for his life" from Jezebel. Was his action right or wrong?

PART I—1 Kings 19:1-8.

Upon Ahab's recital of the scene atop Carmel, Jezebel's vow was recorded (v. 2), with its effect upon Elijah.

1. *Panic* (v. 3). Had Elijah stayed and pressed his advantage, the 7,000 (v. 18) might have rallied. Parker says Elijah wanted to die but did not want to be murdered.

2. *Portion* (vv. 5,6). Later God spoke to Elijah, but now sleep and sustenance were his needs.

3. *Preparation* (v. 7). The first ministration brought immediate restoration; the second insured the future. God did not yet answer the prophet.

PART II—1 Kings 19:8-10.

1. *The care* (v. 9). After the forty days (v. 8) the man of God came to Horeb. Now God spoke: "What doest thou here?" A revival might have been in full swing. The brake on national apostasy might have been set and 7,000 might have taken heart. The query was embarrassing.

2. *The complaint* (v. 10). As Elijah spoke well of himself he implied ill of others. He revealed a glaring weakness where strength had been. What had happened?

3. *Command* (v. 11). At long last the matter was to be resolved and it was to be "upon the mount before the Lord."

PART III—1 Kings 19:11-14.

As yet, Elijah was in the cave (v. 13).

1. *Power.* Wind, earthquake, fire—but these were not at this time to be the instruments of God's operation.

2. *Presence* (v. 12). God was in the voice. The prophet was moved to response and, wrapping his face in his mantle as though to avoid the gaze of God, he went to the cave's entrance. The prophetic future of the man of God hung on the slender thread of his reply to God's question.

3. *Protest* (v. 14). Miraculous meals, supernatural rest, forty days of solitude, then wind, quake, fire and voice—yet insistence that the future was hopeless. The prophet's "there's-no-use" carried an air of finality and God so interpreted it.

PART IV—1 Kings 19:15-18.

The man of God had pronounced his own sentence. The gathered threads give finality to the pattern.

1. *Decision* (v. 15). God accepted Elijah's decision that it was hopeless.

2. *Duty.* "Anoint" (vv. 15, 16). Here sounded the death knell of a future which Elijah insisted was impossible.

3. *Denial.* God held His servant for one last word (v. 18). The situation was not as bad as it seemed; it never is. The prophet had been betrayed into a false position by his ignorance of the facts.

OBSERVATIONS

(a) Elijah did the talking and left the questions to God. The reverse would have been infinitely better. (b) Beware the reaction that follows a great spiritual victory. The plunge is proportioned to the peak and is fraught with peril. (c) Providence arranges the circumstances of life so that we are compelled to make choices. This is a form of self-judgment, which the day of judgment will reveal and confirm.

ON CHRIST'S ASCENSION

(Continued from page 8)

and slay thee will be persuaded in their own minds that they are doing God a service on thee, and mean to do so. Ah! dear children, how greatly blessed were such a man, if he nevertheless were a dweller in Jerusalem and had a perfect peace in himself, in the midst of all this disquiet! Then would the very peace of God be indeed brought forth in man.

On this mount grows the olive tree, by which is signified true godly devoutness. Ah! children, the essence of devoutness is a cleaving of the whole spirit to God, with a mind ready and prepared at all times to love and to purpose all that is of God, so that the man is inwardly united with God in will and purpose and all things. This is an oil that overflows and rises above all tasting and feeling.

Hast thou this olive tree growing in the ground of thy soul, thou art in truth a devout man. This flame of devotion shall often be refreshed and renewed with the fire of divine love, and thou shalt unceasingly look at and through the ground of thy soul, that nothing may be concealed there which is not truly and merely God's; so that nature may not rule and work in the ground of thy soul, where God alone should dwell, and nought else. For, alas! we find very few who serve God for His own sake, and do not regard comfort nor joy nor divine gifts in time or eternity, but God alone and no object besides.

And now may God the Father, the Son and the Holy Ghost grant us to ascend with the eternal Son of God from this miserable state, and from all creatures, that we may with Him possess eternal life! *Amen.* ◆ ◆ ◆

Prayer Manuals Ready

The Prayer Manual, a booklet listing our mission fields and missionaries, as well as the home districts, is now ready. Write for your copy to Christian Publications, Inc., Third and Reily Streets, Harrisburg, Pa.

Gospel Booklet Available

God's Counsel for Youth, a 32-page booklet by Evangelist Joseph T. Larson, is now available and may be ordered from the author at 4203 Alcott St., Denver 11, Colo. The articles originally appeared in this magazine under the title of "Counsel for Young Christians." They contain much of value for the young believer. Price: 30 cents per copy; 25 for $5.00; 10 for $2.00.

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